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**TO OUR READERS.**

With the present number begins the twenty-fifth volume of the "Gospel Messenger." For twenty-four years, then, our effort has been that it might fulfil the promise of its name, and go forth to our Readers as a "Messenger" of the "Glad Tidings" of salvation for fallen man, and a "Register" of events of general interest to the "Protestant Episcopal" Church in the United States, and of special value to the Diocese where our immediate allegiance is due. We are conscious of much imperfection in the discharge of this, as of our every other duty; but we have engaged in it with an humble dependence on Him, Who, through His dear Son, has promised the aids of His blessed Spirit to those who humbly seek His glory: and we trust that even our errors will be made to "work together for good" to the Church which He loves, and hath "purchased with His own blood."

We are living in an age when it may be truly said, "*Maxima pars studiorum est studium partium*;" and we profess not to be so far elevated above our brethren, as to be entirely free from such influence: yet our earnest desire and prayer to God is, that we may know no party but "**CHRIST AND HIS CHURCH.**" Parties in the Church we earnestly deprecate, and would keep ever in mind the admonition of the Apostle, to walk "with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavouring to keep the unity of the Spirit in the bond of peace." (Eph. iv. 2, 3.) Still, we shall never, God helping us, shrink from the maintenance and defence of principles dear to our hearts as humble Christians and honest Churchmen. We have no stereotyped *opinions*; but our *principles* remain unchanged. As they were in the beginning of our career, so are they now; and we hope to continue firm in our attachment to them to the end of life. *Honestly* as well as *boldly* shall we maintain them, for whilst "we cannot believe that truth can be prejudiced by the discovery of truth," we are convinced that "the maintenance thereof by fallacy or falsehood cannot end in a blessing." We shall, however, avoid without shrinking from *controversy*; for we distrust ourselves, and well know that "every man is not a proper champion for truth, nor fit to take up the gauntlet in the cause of verity: that many from ignorance of these maxims, and an inconsiderate zeal unto the truth, have too rashly charged the troops of error, and remain as trophies unto the enemies of truth: that a man may be in as just possession of a truth as of a city, and yet be forced to surrender: and that it is therefore far better to enjoy her with peace, than to hazard her on a battle."

We thank God that He has made us Churchmen, and from our hearts adopt as our own the language of good, but quaint old Sir Thomas Browne, and declare, "There is no Church whose every part so squares unto our conscience; whose *articles, constitutions* and *customs* seem so consonant unto reason, and, as it were, framed to our particular devotion, as this whereof we hold our belief, the [Protestant Episcopal] Church, to whose faith, we are sworn subjects; and therefore in a double obligation subscribes unto her articles, and endeavour to observe her constitutions: whatsoever is beyond, a points indifferent, we observe according to the rules of our private reason, or the humour

and fashion of our devotion, neither believing this because Luther affirmed it, nor disapproving that because Calvin hath disvouched it. We condemn not all things in the council of Trent, nor approve all in the Synod of Dort. In brief, where the Scripture is silent, the Church is our text; where that speaks, it is but our comment: where there is a joint silence of both, we borrow not the rules of our religion from Rome or Geneva, but from the dictates of our own reason.\*

But we have wandered from the point we had in view when we took our pen in hand; which was to call upon our fellow Churchmen to sustain us in our work. This we do fearlessly, for we have no *personal* favour to ask. Although busily engaged in other and important duties, we have given ourselves to the editorship of the "Gospel Messenger," without the expectation or hope of earthly fee or reward, but with a single eye to the advancement of the cause to which we are pledged. Besides, we labour, as our title page claims, "with the approbation of the Bishop of the Diocese;" and sundry resolutions of the Convention have commended our periodical to the patronage of the Church.

Under these circumstances, we think we have just cause of complaint that we have not been properly sustained. Our list of Subscribers embraces but a small portion of those who profess to love the Church of their fathers: and scarcely for a single year have we been enabled to meet the expenses of publication. We are now in debt to our excellent publisher, who ought not to be deprived of the just remuneration of his labour, because he has not pressed his claim as urgently as he might have done, but waited patiently in the hope of an increasing interest in our journal. We need aid, and we ask it boldly of every member of the Church in the Diocese.

1st. We ask an increase in the number of subscribers. Will not the Clergy aid us in their respective Parishes, by urging the importance—nay, the necessity of sustaining the "Gospel Messenger, as the medium of correspondence with different localities in the Diocese,—as the depository of Church papers,—as an intelligencer of Gospel news—and as a defender and teacher for the Church:"† and will not the Laity cheer us in our labours by their patronage and support?

2d. We ask for the means of paying the debt which presses heavily upon us. The periodicals of the denominations of Christians around us are supported not only by subscriptions, but also by contributions. Are there not a sufficient number of good Churchmen among us, to prevent the failure of our own journal from want of adequate support, and to relieve us of a burden of debt which weighs us down, and at times tempts us to abandon our work? We seek no compensation for our sacrifice of time and labour, but, assuredly, we may claim, with justice, an exemption from pecuniary embarrassments.

3d. We ask for assistance in conducting our Journal. There is ability and learning enough among us to give interest to any publication. Let our brethren of the Clergy and Laity, who are fitted for the work, give us but an hour of their time in each month, and we shall be enabled to furnish our Readers with a mass of interesting information and instruction, which will make our Monthly a welcome and valuable coadjutor to the ministry. We do not promise to publish every article sent to us; for we claim the right of judging what may, or may not be for the interests of the Church: but, though perhaps sometimes compelled to reject communications, we shall always be grateful to those who seek to aid us.

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\* We must add, in a note, another extract from that delightful work, the "Religio Medici." "In divinity we love to keep the road; and though not in an implicit, yet a humble faith, follow the great wheel of the Church, by which we move; not reserving any proper poles or motion from the epicycle of our own brain: by which means we leave no gap for heresy, schisms, or errors."

† The Bishop's Address to the Convention of 1848.



4th. And lastly, we ask, what all can give, earnest prayer to God for us, that we may always prove faithful "Messengers" of "Gospel" truth, and honest "Registers" of the Church we love.

We greet our Readers at the beginning of another year of our labours in their behalf: and our prayer for them all is, that the God and Father of our Lord Jesus Christ may bless them with all spiritual blessings: and the Holy Ghost, the Sanctifier, may "enlighten their minds more and more with the light of the everlasting Gospel; graft in their hearts a love of the truth; increase in them true religion; nourish them with all goodness; and of His great mercy keep them in the same" through Jesus Christ our Lord.

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SERMON, BY THE REV. C. HANCKEL, D. D.

PREACHED IN ST. MICHAEL'S CHURCH, BEFORE THE CONVENTION, 9TH FEB. 1848.

*Mark ix: 50.*—"Have salt in yourselves, and have peace one with another."

These words are the concluding sentence of a discourse had by our Saviour with his disciples at Capernaum, on two propensities common to man, and which they themselves had betrayed, on their journey to that place—the love of pre-eminence, and intolerance towards others. Both, he rebukes and forbids, as tempers inconsistent with the spirit of the gospel, injurious to its purity and extension, and exposing those who indulge in them to the danger of everlasting punishment. "If any man, (he says) desire to be first, the same shall be last of all and servant of all." Then setting a child in the midst of them, as an example, doubtless, of gentleness, meekness and humility, he admonishes them of the danger of indulging the evil tempers of ambition, envy, or jealousy—of the necessity of mutual forbearance and good-will, and of tempering their zeal with discretion and charity. Instead of prohibiting those who aided in promoting his cause, by working miracles, because they walked not with them; he directs his disciples to let them alone; and threatens them with the severest penalties, if they presume to injure, or grieve, or put a stumbling block in the way of the least of those who believe in Him. He teaches them, that all their evil propensities must be mortified and cut off, before they can enter into life-eternal, and that any indulgence in ambition or carnal expectations, would expose them to the danger of the fearful punishment of "hell, where the worm dieth not, and the fire is not quenched." He assures them moreover, that as every sacrifice under the law was first salted with salt, according to divine appointment, in order to render it acceptable to God, so must the doctrines of the gospel give an agreeable savour to the "living sacrifices" of believers, imparting to them fixed and settled principles, producing a holy and good conversation, preserving them untainted from the world, and enabling them to teach others how to preserve themselves unto life eternal. And, finally, he concludes by announcing the command in the text: "Have salt in yourselves, and have peace one with another."

Whatever may be the difficulty, (and it must be confessed, there is much difficulty in determining the precise import of several of the expressions used by our Saviour in this discourse), the text itself is entirely free from it. It is a simple command, replete with useful and



wholesome instruction, and may be understood by all who will search the Scriptures, and inquire into the circumstances under which it was announced.

Assembled, as we now are, in Convention, to adopt measures whereby "the comfortable gospel of Christ may be truly preached, truly received and truly followed," within the borders of our beloved Diocese, it may not be unprofitable to enlarge on the duties it embodies and enjoins. Announced to the first disciples as a rule of conduct for them, it may serve to guide us, both Clergy and Laity, not only in our daily conversation, but also in the important work in which we are now to be engaged.

I propose to consider the text in two points of view—First as connected with the circumstances that gave rise to its announcement; and, Secondly as a simple command, independent of such connexion.

1. By reference to the context it will be seen, that the command was delivered in consequence of a dispute amongst the disciples, who should be greatest, and the confession of St. John that he and his fellow-labourers in the gospel had forbidden one to cast out devils in the name of their master, because he followed them not. Viewed in this connexion, it condemns, like the preceding verses, the two propensities already mentioned—the love of PRE-EMINENCE, and INTOLERANCE towards others, and enjoins upon all, in their intercourse with each other, "the ornament of a meek and quiet spirit, which, in the sight of God, is of great price."

The love of pre-eminence is confined to no age, profession or station. It is a principle of action that pervades every class of society, and operates in the human breast under so many modifications as justly to be entitled a universal passion. Indeed, life, in almost every form, is but one long fierce struggle for pre-eminence in some shape or other. In the husband and the wife—in the parent and the child—in the master and the servant—at home and abroad—in business and amusement—it sits enthroned in the heart, and exhibits its presence in the eagerness of some to direct, and the reluctance of others to obey. What toil too, what solicitude, what self-denial, are devoted to the attainment of a distinction, in wealth, in power, in station, in honor, in genius, in intellect, in talent, or in literary and professional superiority.

Nor is this pernicious propensity confined to the world. Its ensnaring and encroaching influence pervades even the members of the Church, and like a canker at the heart, will sometimes eat out the very vitals of Christian piety and love. See it manifested by the disciples of our Lord, in their dispute about who should be greatest amongst themselves. See it exhibited in the selfish desire of the mother of Zebedee's children, that *her* two sons should be placed one on the right hand, and the other on the left of the Lord, in his kingdom. See it developed in more of its deformity, by Diotrophes who loved to have the pre-eminence, in his refusal to receive even John the Evangelist, or at least to deny him the rights of hospitality and respect while engaged in the discharge of his spiritual calling. See it displayed around you, both by Clergy and Laity, in a desire to dictate and control; in a general impatience of contradiction; in a dissatisfaction with the councils, the canons, the rubrics, the worship, the discipline, the polity



of the Church; in the open resistance of some to her legitimate authority, and the restlessness of others under the restraints it imposes. Nay, see it even in a lower form, severing the connexion between Pastors and people, because, forsooth, they may attain by it a distinction or an influence, which their present relations do not admit of or afford.

It is indeed lawful to strive to better our condition in life, to improve our talents and to enlarge the sphere of our influence, provided we do it without prejudice to others, in the fear of God, and with a view to his glory. Nay, we are commanded to "covet earnestly the best gifts." But we must take heed, lest "the foot of pride come near to hurt us." "The pride of life is not of the Father; but of the world." In our efforts for the attainment of any *earthly* preferment, we are in great danger of making it the lofty but hollow ground of future hope. It soon becomes an essential part of our happiness, and diverts the affections from their proper channel. Then follows the eager desire of pre-eminence, accompanied by a life of toil, disappointment and bitterness; eating its way into the soul, till it becomes the besetting sin, the ruling passion—destroying the charities of life, stifling the love of God in the heart, changing the whole character of man, and consigning him over to the wild dominion of an insatiable thirst for the world and the things of the world.

The indulgence of this passion is fraught, moreover, with injustice to others, and with injury to the Church. To it may be traced much of the moral and physical evil that exists in the world—the wars and commotions of nations, the disgusting intrigues of party, the hatred, and variance, and emulations, and wrath, and strife, and heresies, and envyings which have disturbed the peace of society, and rent the body of Christ into unpolished and ill-shapen fragments, through which it is scarcely possible to discern its genuine and original features. To it may be traced that colossal fabric of Anti-christ, that placed in earthly domination, the kingdom of Him, whose kingdom was not of this world—that ruled for centuries the sovereigns of the earth with a rod of iron—that made the people drunk with the cup of her abominations—that traded in gold and silver, and precious stones and the souls of men—and holds forth ignorance at this moment as the basis of her system, notwithstanding the boasted reform of her present Pontiff. In a word, look at her head-quarters, the countries in which she holds exclusive sway—the miserable, beggarly, illiterate and vicious population, of Spain, Portugal, Italy, and Mexico, and you behold a frightful display of the remote, though sure consequences, that follow in the train of the love of pre-eminence in the Church—the desire to lord it over God's heritage.

To this same evil passion may be traced, the sad disorders that sprung up in our mother country, when the tyranny of Rome was shaken off, and other spirits obtained the ascendancy—disorders that *had their day*. And what a day was it!—"a day of darkness and gloominess; a day of clouds and thick darkness—a day of trouble, and rebuke, and blasphemy"—a day, when, as one expresses it, "England saw her king murdered, her nobles banished, her Church trampled on. I speak of the times of the *Usurper*." God grant that such days may never befall the Church



again! God grant that these examples of the ensnaring, and encroaching, and pernicious influence of the love of pre-eminence, may warn us against it! It is the serpent twined round the hand of the saint, and unless resisted and subdued, will insidiously encroach upon the person, and eventually coil itself in the heart, and there usurp the dominion of Him for whom it was created, and to whom it was dedicated in "the laver of regeneration."

This dangerous propensity, moreover, is at variance with that spirit of humility which our blessed Saviour taught by his precepts and enforced by his example. "Learn of me," he says, "for I am meek and lowly in heart." "Whosoever will be great among you, shall be your minister: and whosoever of you will be the chiefest, shall be servant of all. For even the Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many." And how speaks his example? "Being in the form of God, and thinking it not robbery to be equal with God; he made himself of no reputation, and took upon him the form of a servant and was made in the likeness of men; and being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the Cross."

My brethren of the Clergy and the Laity, "let this mind be in you," not only in your approaching deliberations and proceedings, but in all your intercourse with the world. "Be clothed with humility; for God resisteth the proud and giveth grace unto the humble." Let nothing be done through strife or vain-glory; but in lowliness of mind, let each esteem others better than themselves."

Nearly allied to the love of **PRE-EMINENCE**, and often cherished by its ensnaring influence, is, that other propensity, the spirit of **INTOLERANCE**, which also the text, as we have already remarked, was designed to rebuke and condemn.

It is the boast of our beloved country, that a full and free toleration of every system of faith and worship exists within her borders. And we may well rejoice in it as a blessing to the Church, because it enables her members to walk by faith, to investigate the truth, and when understood, to embrace and maintain it, without the fear of the prison or the stake. Would to God, that the same privilege were bestowed upon mankind in every clime, and that the Church, in opposition to which we boast the title of Reformed, would renounce *her* anti-christian assumption in this particular, and grant the same favour to others in those countries over which she still holds the exclusive sway, that every where else is extended to her.

But this blessing, like every gift of Divine Providence, may be greatly abused. Men, for example, may claim under it, a license to infringe the sanctity of the Sabbath, or the obligations of the moral code. Whilst, however, the guardians of our civil and religious privileges, are faithful to their trust, as we have only within a few days, in this State at least, in one of her highest tribunals,\* found them to be, we have nothing to fear from such ungodly pretensions. Licen-

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\* The opinion of the Court on this subject is worthy of record, and will be found, in the March Number of this Journal:



tiousness *will* be restrained so long as the true love of freedom and tolerance is cherished in the heart.

There is danger of its abuse from another quarter—a quarter in which it might least be suspected to arise. I mean the so-called religious discussions of the day, as tending to beget the very spirit against which the text is directed.

The present age, it is well known, is distinguished by a more than ordinary spirit, for religious controversy. Each denomination of Christians has its champions, who, through the press and the pulpit, are urging the claims of their respective tenets with zeal and perseverance. As far as they are governed by the truth as it is in Jesus, by love and charity to their neighbours, and by honest motives in the cause they advocate, we cannot but honor their effort, and bid them God-speed. Free discussion brings out truth, and while conducted with decorum and propriety, is a right which no man may abridge or annul. But such is the infirmity of our nature, that pride and bigotry are too often the controlling principles in these controversies. Men too often think the interests of their system, or the badges of their party, of more importance than the cause of godliness. When actuated by such motives, they soon become exclusive, harsh, unsparing, and intolerant. Like the disciples in the case before us, they are ready in spirit, if not in deed, to forbid others, even to cast out devils in the name of Christ, for no other reason than because they follow them not.

This spirit of intolerance has been, and still is, the parent of inquisitions, of persecutions, and of hatred, passing the hatred of man. It effaces from the heart, that charity and good-will which the gospel demands, and engenders in their place, those fierce and cruel passions, from which the mild and amiable spirit of religion turns with abhorrence and disgust. Hence our blessed Saviour forbids its indulgence, under the severest penalties, and confines his servants to the quiet discharge of their own duties, without obstructing or interfering with others. His language to His disciples on this subject is: "Forbid them not; for there is no man who shall do a miracle in my name, that can lightly speak evil of me: For he that is not against us is on our part." Here then is a rule of conduct, that we are bound to observe, not only towards those who are gone out from us, or who are not of us, but to those also of our own household of faith, who differ from us in minor points of doctrine or practice. We must let them alone, to pursue the undisturbed tenor of their way, in what they deem their Christian calling, and if through their instrumentality, sinners are brought to repent and believe in the Saviour, it is our duty to rejoice in their success, however we may regret their deficiency in sound knowledge, their perverted judgments, or their destitution in those privileges, with which we are so highly favored.

But whilst we eschew a spirit of intolerance towards those who differ from us, we are not permitted to close our eyes to their errors or their dangers. We are bound to strive and pray, "that they may be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace and in righteousness of life." Nay we are bound to "contend earnestly for the faith once delivered to the saints."



That all men shall one day be brought by our efforts, to an entire agreement in the truth, can scarcely be hoped for. They *will* differ, if for no other reason than for the sake of differing. In fact, diversity of opinion is inseparable from man in his present fallen and imperfect condition.

We are told, indeed, that there was a time, when "the multitude of them that believed were of one heart and of one soul." But these delightful days were few, and never have, and never will, perhaps, return. Even in the days of the Apostles, when the Holy Ghost was given without measure, to lead them and their disciples into *all* truth, we behold conflicting views, on several important points of Christian doctrine and practice. But still we are not to relax our efforts to bring mankind to a unity of faith. God wills "all men to be saved and to come to the knowledge of the truth." And where, brethren, is that truth developed, more clearly, more fully, more completely, than in the polity, and discipline, and form of worship, which distinguishes that portion of the Catholic Church of which we are the favored members? In her offices, her homilies, her liturgy and her articles; we have a standard of faith and practice which can neither be removed nor shaken—a standard, which like the Ark of Noah, will ride unmolested on the ocean of error, and under God, preserve unimpaired its sacred deposit, till time shall be no more.

And is this an advantage to be withheld through a false construction of the duty of forbearance, from those whose creed of the day depends in great measure on the preacher alone, and amongst whom contradiction, and error, and absurdity may succeed each other without detection or rebuke, because they have no standard for their opinions? No, brethren, if we value, as we ought, the interests of the Church, or which is the same thing, the cause of Christ, and the hope set before us in the gospel, we shall never cease to pray fervently, and to strive earnestly, to bring all men within its sacred enclosure. The various denominations of Christians around us have the Scriptures, it is true, as a lamp to their feet and a light to their paths; but of the Scriptures, most of them, however ignorant, we well know, deem themselves as good judges, and as sound interpreters, as their brother or their pastor. It is only by a standard of doctrines and opinions, such as *we* have in the Book of Common Prayer, that we can "try the spirits whether they be of God" or not.

Here too, in this standard, we have "the whole counsel of God fully declared"—justification by faith—sanctification by the Spirit—salvation by grace,—in a word, all the essential truths of the gospel, unadulterated by human invention or human corruption, founded on the pure word of God, and the great rule of its interpretation by the primitive Christians, "*semper, ubique, et ab omnibus.*"

In our portion of the "one Catholic and Apostolic Church," we have moreover the appointed means, through which we are brought and preserved in covenant with God—the blessed sacraments of Baptism and the Supper of the Lord, and the three-fold order of the Ministry, the ordained, and therefore the only channel through which we can be quite sure, that the grace of the two former, is conveyed to the faithful recipient. And shall we through apathy, through false charity, or from any



other culpable motive, deny these inestimable privileges, to our less favored fellow Christians around? No, brethren, obey the high behest of your heavenly Master: "Preach the gospel to every creature"—the gospel in its fullness, its purity, its integrity, as set forth in our standards. Extend the blessings and advantages you possess, through the length and breadth of the Diocese, and shrink not from the duty, under the idle apprehension, of a charge of bigotry or intolerance.

One word more on the spirit of intolerance. It is an acknowledged fact, that notwithstanding the well defined system of Christian truth, which distinguishes our branch of the Catholic Church, there is much diversity of opinion amongst us, much angry partizanship, much strife and debate, much jealousy and suspicion, and much, too, of uncharitableness. As already remarked, there must be points of difference, amongst the most devoted and most conscientious servants of God. There always have been and always will be conflicting opinions on the subjects that now agitate ourselves; and it is a well known fact that those who framed the articles and other standards of our Church, framed them with no view to settle these opinions, but solely to comprehend within her sacred enclosure as many as possible of those who held them. They fixed, indeed, certain limits, beyond which no one can pass who holds communion with us; but the space within those limits is wide, so wide as to admit the exercise of much individual judgment, and consequently of much and wide diversity of opinion. On points indifferent, or not clearly defined in Scripture, our Church is emphatically conservative, and it is only where opinions on these points are carried to extremes, or are mooted in a spirit that tends to heresy or schism, that she presumes to interfere with the conscience of her members. The same spirit of toleration was manifested by the Apostles in the controversy that arose amongst the converts from the Jews and Gentiles, whether the Jewish customs were incumbent upon them or not. The question was decided in exact accordance with the Saviour's reply to John; "trouble them not;" and one party blamed the other for superstition, and this again was blamed for laxity of conduct and irreverence. Both however, were admonished by St. Paul in the spirit of love: "Him that is weak in the faith, (he says,) receive ye, but not to doubtful disputations; for one believeth that he may eat all things: another who is weak eateth herbs. Let not him that eateth despise him that eateth not: and let not him which eateth not judge him that eateth: for God hath received him. Who art thou that judgest another man's servant? To his own master he standeth or falleth. Yea, he shall be holden up; for God is able to make him stand. One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind. He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not and giveth God thanks. For none of us liveth to himself, and no man dieth to himself." *Rom. xiv. 1, 4, 8.*

That there was no time-serving concession of principles among the first Christians, is abundantly evident, not only in the controversy just alluded to, but in other instances recorded in Scripture. We all



remember how when St. Peter was to be blamed, that St. Paul withstood him to the face. We are further told, that the contention between Paul and Barnabas "was so sharp, that they departed asunder the one from the other." Yet we hear of no breach of Christian *communion* between them. On the contrary, mutual forbearance, peace and love, were their distinguishing characteristics, in so much that their very enemies exclaimed, "See how these Christians love one another!" In the essentials of religion, that is, in those things where belief affected salvation, there was no compromise. They all walked by the same rule; they all minded the same thing. But in things of minor importance they differed widely. Each acted according to his own opinion, and each gave his brother the credit for doing the like. Let this example be a guide to us brethren: not only in our general conduct, but also in the deliberations in which we are now to be engaged. Let us learn from it, something of that spirit of Christian charity, "which rejoiceth not in iniquity, but rejoiceth in the truth; believeth all things, hopeth all things, endureth all things."

2. But time admonishes us to proceed to the consideration of the other view of the text proposed to be enlarged upon, viz: as a simple command independent of the connexion in which it stands. On this head we are compelled to be brief. "Have salt in yourselves, and have peace one with another"

Salt, we all know, is an emblem in the Old Testament, of wisdom, purity and fidelity. Here it plainly means, the searching, cleansing and purifying principles of the gospel. But as applied to the Apostles who were to preach that gospel, it signifies something more. "Ye are the salt of the earth," said our Lord, to his disciples. Ye are the persons ordained to your office, and endued with special grace for that office, and ought, by reason thereof, to season others; to enlighten their minds with divine truth, and to produce in their hearts, principles that will bring forth fruit unto everlasting life. For the discharge of so momentous and yet so difficult a task, qualifications of the highest order were essentially requisite. No man, and especially no Christian minister, can ever hope to bring others to a right knowledge of the truth, unless he possess that knowledge himself. He must be endowed with wisdom from above. He must, by his acquirements and skill, be intimately acquainted with the workings of the inward man; and be able to insinuate instruction, through its most complicated windings, and make conviction felt in its remotest recesses. He must be able to trace the secret operations of nature and grace, and to distinguish between them. He must be able "to discern the spirits" and to "try them whether they be of God." He must be able to inspect the causes of revival and decay in the spiritual life, and to detect with readiness the secret springs of sin and sable artifices of Satan.

Nor is wisdom alone sufficient to convert sinners to the gospel. Each herald of the cross must possess personal holiness, before he can hope in any degree, to induce sinners, to expel from the heart the venom of the old serpent, to purge the conscience from dead works, and to serve the living God. To effect this he must add to his wisdom and instruction, the force of example. His own passions must be



released from the bondage of corruption. He must be a man of holiness and piety. He must, by prayer and meditation, soar above into the regions of uncreated light and beauty, and be himself, an "*example* of believers, in word, in conversation, in charity, in spirit, in faith, in purity."

He must moreover be faithful and diligent. "It is required in stewards, that a man be found faithful." He must suffer no prejudice to warp his judgment, no fear, no gratification to interfere with his duty. Always and in every place, he must proclaim with zeal and fidelity the whole counsel of God. In season and out of season he must proclaim that dispensation which "reveals the dangers of the world, detects its lying vanities, rebukes its disorders, and foretels its destruction."

Such is the substance of the command in the text; "Have salt in yourselves." There remains to be considered the concluding admonition: "Have peace one with another."

Peace was the proclamation with which the birth of the Saviour was announced to the world, and peace the legacy he bequeathed to his disciples on the eve of his departure from it; peace with God, peace with ourselves, and peace with our neighbour.

But whence, brethren, cometh this peace? "The work of righteousness" saith the Prophet Isaiah, shall be peace—the effect of righteousness, quietness and assurance forever." "To be spiritually minded," saith the Apostle "is life and *peace*"—"The fruit of the Spirit, is love, joy and *peace*." Is this work of righteousness wrought in you? Is there in you "a death unto sin and a new-birth unto righteousness?" Are you born again of water and of the Spirit? And does your spirit bear witness, that ye are the children of God? If so; then may you claim this gift—this legacy as your own. But remember, brethren, that to be assured of this peace, you must have peace one with another. Your divine Master is the Prince of Peace; peace with him *will* conduce to *brotherly* peace. Let us then, "seek peace and ensue it." Let us cast away our mutual suspicions and prejudices, and be united in harmony and love. Then shall our peace be as "a river, the streams whereof shall make glad the city of God." Then shall God, even our own God, give us His blessing.—And now, &c.

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#### NOTICES OF NEW PUBLICATIONS.

*Journal of a Residence at the College of St. Columba, in Ireland. With a Preface. By the Rev. W. Sewell, B. D., Fellow and Tutor of Exeter College, Oxford. Oxford, 1847. 152 pages, oct. fcp.*—We have read this little volume with delighted interest. It is a brief description of a noble Christian Church School—a school, not for the instruction of the lambs of Christ in the heart-sickening controversies of the day, but which, in every branch of its instruction and operations, is pervaded by Church principles. The Bible and the Prayer-Book are its text books and statute laws: and the calm, quiet, earnest, solemn, cheerful, self-denying spirit of the Church is seen in

its every pulsation. Its Teachers—a Warden and Fellows—are associated, not for the purpose of gain, but, impelled by a sense of duty to Christ and His Church, for the training of immortal souls for earth and heaven—the preparing the lambs of Christ to act well their part in the Church militant, that they may attain to the glories of the Church triumphant.

Had we the means, we would gladly republish Mr. Sewell's Journal and Preface, and, putting a copy of it into the hands of every Churchman in the Diocese, say to him, "If you would make the Church a blessing to the State in which your lot is cast, you must lay the foundation of good in the establishment and multiplication of such schools as those of St. Columba in Ireland, and St. Peter in England.

Will not some one of our publishing houses in New-York or Philadelphia, render the work cheaply accessible to Churchmen in this country: and will not some wise and prudent son of the Church, who has leisure, by a calm and sober review of it, commend its excellencies and distinguish these from its faults?

We subjoin two extracts from the address which precedes the Journal, as shewing, in some degree, the spirit of the book and the character of the school: "You will accustom them to regard the public worship of God not as a school discipline, but as a blessed privilege from which it is a punishment to be excluded—preserving in them a reverence for the house of God; instructing them in choral music, that they may all take a part in the service; catechising them every day carefully in the Scriptures; requiring them to commit to memory large portions of them, the Psalms especially; . . . . . enforcing the regular performance of their private devotions; watching over them most carefully in those moments, when they are most likely to be tempted to wrong; and educating them, in one word, as baptized members of Christ's body, and heirs of the Kingdom of Heaven.

"Next to this, we have attached the greatest importance to the right cultivation of their minds, by classical literature, and mathematics, preserving them, at the same time from those contaminations to which they would be exposed by a promiscuous acquaintance with heathen writers. It will be easy to convey to them a variety of useful information on other sciences and subjects in their leisure moments. But the basis of their instruction must be laid in sound scholarship, and an accurate knowledge of the Greek and Latin languages. . . . .

"We know also, Mr. Warden, that your own affectionate and parental disposition will interest you in a most important part of their education—their amusements: that you will encourage all hardy and manly sports, and communicate with us, that we may provide for them, as we shall do unsparingly, every thing which may feed, and improve, and invigorate their minds, in their relaxations, as well as in their severer duties; remembering that the minds of the young are tender, and incapable of continued exercise, and receive far deeper impressions for good or for evil, in their amusements, than in their labours." pp. 23, 24.



And again:—"And for the spirit which will render this place a retirement of peace and holiness to all who come within its walls, we look with confidence and comfort to the blessing of Almighty God upon your disinterested labours of love in His service. We look to your daily worship, to your joint studies, to your watchfulness over the souls entrusted to you, to your frequent assembling at the table of the Lord, to your dutiful reverence to His Church: and I will add, especially to your resolute exclusion of those irritating habits and subjects of controversy which are now disturbing society. There are those who differ from us, and suspect us. Let their names never be mentioned within these walls, *except to speak of their good deeds, and to encourage imitation of their virtues.* There are others, whose principles more nearly coincide with our own. Let us avoid attaching ourselves to them, or calling any man, as a man, our master upon earth; fulfilling the command of our blessed Lord ..... that we should *repudiate even the appearance of a party in the bosom of the Church.*" p. 32.

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*The Unity of the Church consistent with the Divisions of Party.—Sermon before the General Convention of the Protestant Episcopal Church, assembled at St. John's Chapel, in the City of New-York, on Wednesday, October 6th, 1847. By John H. Hopkins, D. D., Bishop of the Diocese of Vermont.* "Thou thyself also walkest orderly, and keepest the law. As touching the Gentiles which believe, we have written and concluded that they observe no such thing. Acts xxi. 24 and 25 v.—That "the Unity of the Church" is not broken by the divisions of party is a fact which cannot be disputed. That Unity exists and therefore the title of the Sermon before us is a long established proposition. But the respected author has happily illustrated it. "The Jewish Christian circumcised his child, observed the rule of prohibited meats, assumed the vows, and brought the offerings laid down in the Levitical law, over and above the sacraments and ordinances of the Gospel. All this was originally of divine institution, and he had received no assurance that it had been repealed or done away. On the other hand, the Gentile Christian had the express declaration from the Apostles, on the authority of the Holy Ghost, that his freedom from the ceremonial law was not to be invaded. And to this St. Paul had added his inspired exhortation, "Stand fast in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." (Gal. v. 1.) But notwithstanding this manifest division of two great parties in the Church, both were alike instructed, that neither the obligation on the one side, nor the freedom on the other, should interfere with the brotherly love which ought to characterize the whole family of the divine Redeemer..... Hence St. Paul was ready to adopt either system, according to circumstances, living as a Jew amongst the Jews, as a Gentile among the Gentiles. Hence he was willing to accommodate his personal habits to the preferences even of his weaker brethren, saying, "If meat make my weak brother to offend, I will eat no meat while the world standeth." Hence he lays down the rule of charitable allowance in all non-essential things. "Let not him that eateth," saith he, "despise him that eateth



not: and let not him which eateth not, judge him that eateth; for God hath received him. One man esteemeth one day above another; another esteemeth every day alike. Let every man be fully persuaded in his own mind. Let us not, therefore, judge one another any more, but judge this rather, that no man put a stumbling block or an occasion to fall in his brother's way. For the kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost. For he that in these things serveth Christ, is acceptable to God, and approved of men. Let us, therefore, follow after the things which make for peace, and things whereby one may edify another..... The form of Episcopal government; the powers of the priesthood; the use of ministerial garments; the liturgical modes of praise and prayer; the consecration of places as well as persons for the worship of God; the ordinances of confirmation; the high and solemn efficacy of the sacraments; the temper of subordination to the just powers of the hierarchy as the constituted governors of Christ's visible kingdom upon earth; the love of external order and beauty in the sanctuary and all its services; the days set apart in honor of the eminent saints and the great events of the Saviour's history,—all this, indeed, might be found in the Church of Rome, notwithstanding her fearful corruptions. But Rome had derived it from the primitive Church, as the primitive Church had derived it, either in principle or in detail, from the Apostles and the ancient chosen people. And why should it now be abolished? What new revelation had superseded those parts of the Scriptural system? What power had the abominations of Popery to induce the abandonment of that which was once sacred and pure? To this extent, then—no farther—the Romanising party were accommodated; and surely neither wisdom, nor piety, nor truth, had any reason to complain. On the other hand, there was every desire to tolerate, and as far as possible to content that class, which had derived from Calvin and Zuinglius a prejudice against Romanism so blind and undistinguishing, that every thing retained by Rome, beyond the Bible and the Creed, was apt to be regarded with a kind of pious horror as a part of Antichrist. For the kindest affection was felt for those Reformers, and they were willingly acknowledged to be men of admirable zeal, learning and ability, engaged in the same great work of purifying the Church; agreeing, in the main, with their English fellow-laborers upon all the essential elements of saving faith, and contending, at the same hazard of liberty and life, against the same stupendous power of spiritual fraud and despotism. Hence the care employed to set forth the principles of the Church in the most acceptable terms, on all those points which might bring the parties into collision..... Parties were expressly *allowed* by the first great council at Jerusalem—and by the wisdom of our mother Church.” This word “allowed” is very significant, and expresses exactly the idea. But with the utmost deference, we submit, do not the expressions “directly sanctioned,” “parties *must* [not may] continue” “ought to continue,” carry the point a little higher than probably was intended. “*Tolerance* of party,” is received, *nemine contradicente*. But opposition of party; usefulness of party; the continuance of party indefinitely, are positions which few, we trust none, will endure.



We agree "the Church ought to allow a large variety of opinion on all subjects where it can be safely tolerated, because it is a necessity of human nature. The formal unity of faith, worship and discipline, must indeed be secured to a certain extent, since otherwise no ecclesiastical organization could long hold together. But within this formal unity some liberty of opinion must be permitted, nor is it possible to prevent it without resigning all exercise of thought. Hence there never was a system of religion, or a sect of philosophers, in which unity of sentiment in all things could be maintained. The ancient Church of Israel was perfectly provided with a divine rule of unity, yet we all know how sorely it was divided between the Pharisees and the Sadducees. The Church of the Apostles had the direct inspiration of the Holy Ghost, and yet we know the constant trouble produced by the variant notions of the Jew and the Gentile. The Church of Rome herself has never been free from parties, notwithstanding the pains she takes to inculcate the virtue of an implicit faith, and the extent to which she carries the maxim, amongst the laity at least, that 'ignorance is the mother of devotion.'" But we fear, remarks like the following will be misunderstood to teach more than was intended, and that some will quote them without the limitations and qualifications of the whole scope of this able discourse. "Parties...afford the best security for truth in the present state of imperfection." "Party is a benefit rather than an evil." "Parties in the Church are indispensable to its completeness; the conservators of her liberties and the guardians of her constitution." Now all these remarks are thus qualified "Parties...are attended by evil and danger." "Party is one thing, and party-spirit is another. Unhappily, the infirmities of our nature do not often permit us to separate them as we ought; and hence arises the intemperate struggle which, from time to time, has seemed to threaten the very walls of the sanctuary, and filled thousands of anxious hearts with fears and apprehensions for the unity of Zion."

We invite special attention to these quotations: "The age we live in is an age of strife and discord, and within our own brief experience, we have seen every Protestant denomination in our land, rent assunder by party-spirit. We, too, have had our share, and many a false prophet has predicted that the Church must be divided, and her unity be destroyed. And yet we know that all our dangers have only been a new and blessed testimony to the strength of that Ark of God, against which the winds and waves of passion and of controversy have beat in vain. A few deluded and misguided men have, indeed, abandoned it. In the words of the Apostle John: "They went out from us, but they were not of us; for if they had been of us, no doubt they would have continued with us." But they were only as the falling of some grains of sand from the ocean-rock, leaving the mighty mass unshaken and unmoved. At no time has the Church displayed more conscious vigor. At no time has her progress been more steadfast and sure. For the promise is of Christ, her Almighty Head, that the gates of Hell shall not prevail against her. And though the storm may rage and the billows roar around her, yet He will arise in His Majesty, and say to the furious tempest, "Peace, be still.....Charity can bear contradiction with kindness, and folly with patience; and even when party-spirit



grows wild and rampant, and scatters around it the firebrands of calumny and malice, Charity can look to the Cross of Christ, and adopt the words of His dying supplication: "Father forgive them, they know not what they do."

We are glad to place on our pages the following note :

"The opinion of Calvin on the subject of Confirmation may be seen in his 'Institutes of the Christian Religion,' B. 4, C. 19, and is as follows :

"This was formerly the custom," saith he, "that the children of Christians, when they were grown up, appeared before the Bishop, that they might perform that office which was exacted of those who offered themselves at adult age for baptism. For these sat among the Catechumens, until they were rightly instructed in the mysteries of the faith, and could make their confession before the Bishop and the people. Those, therefore, who were baptized in infancy, because they could not then make a confession of their faith, were presented again by their parents about the end of childhood or the beginning of youth ; they were then examined by the Bishop, according to that form of the Catechism which was then fixed and common : and in order that this action, which was deservedly accounted a holy and serious thing, might be invested with greater reverence and dignity, the ceremony of the laying on of hands was also used on the occasion. And then the boy, his faith being approved, was dismissed with a solemn benediction."—"Such an imposition of hands as this, which was used simply as a benediction, I applaud, and wish it were restored to its pure use at this day."

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*The Ends and Objects of Burlington College: An Address, introductory to a course of Lectures, delivered in the Junior Hall of Burlington College, by the Rt. Rev. George Washington Doane, D.D., LL.D., Bishop of the Diocese of New Jersey, and President of the College. "That our sons may grow up as the young plants." 1848.*—This is an argument for Church Schools which cannot be answered. And a more eloquent plea where can it be found ? It cannot be abridged. These extracts will make our readers, desire to read the whole, to seek for it, and to preserve it to be read again and circulated. "Letters and Science are the pillars, which we look to, to sustain the arch, to be erected here. Its blessing and its crown, we look for, in that pure and undefiled religion; to be whose ministering servants, is the highest glory, as it is the only worthy aim, of Science and of Letters..... As in the treatment of those unhappy persons, who have lost the balance of their minds, the next of kin become the least adapted to their discipline and care ; so, from the want of firmness in religious principle, parents too often lose their fitness for the training of their children ; and parental instincts and parental impulses conspire to be their ruin. The problem, for a case like this, is to supply parental interest, as near as may be, without parental weakness. The solution must be found, if any where, in a well ordered Christian School: a home, for safety and for happiness ; but not a home, for weakness and indulgence. In such a house, there must be order, that never varies ; there must be vigilance, that never slumbers ; there must be patience,



that never yields; there must be love, that never tires. An atmosphere must be created, that shall minister to wholesomeness, and health, and strength. A moral mechanism must be constructed and directed, that shall frame the heart, by shaping and controlling all its ways: *a heart-machinery*, that holds, but never hurts; that moulds, but does not mar. To this end, Christian men and Christian women must conspire. They must give themselves to it, as *heart-work*, and as *life-work*. They must be moved to it, of God. They must be governed in it, by His Word. They must be guided for it, by His Church. They must be carried through it, by His Spirit. The fear of God must be the rule, the love of God must be the motive, to their purposes and plans, their devotions and their duties. They must be willing to take upon themselves, that most difficult and most delicate of all responsibilities, to be the parents of other people's children.... It is our design, at Burlington College, to bring up SCHOLARS. This is the obvious point of our vocation. It is by our undertaking to do this, that we get the opportunity to do all the rest. For, sad to say, to send a boy, at charges, to be made a man, or made a gentleman, would be thought of by but very few, were not the outside motive kept in view, to make him a good scholar. We find no fault with this. We rather rejoice in it. For its own sake, it would move us to great efforts, and great sacrifices. How much more for the other things, for which it gives us the occasion!.....As that, without which all the rest were vain, it is our design, at Burlington College, to bring up CHRISTIANS. The Word of God is daily read, at morning and at evening. At morning, at noon, and at evening, we kneel in daily prayers. The precept of the wise man is continually regarded, 'Catechize a child in the way he should go; and when he is old, he will not depart from it.' The means of grace are constantly employed. The hope of glory is steadfastly proposed. The pastoral feet are constantly in motion, in our sacred fold. The pastoral eye is constantly alert, to watch and guard our lambs. The pastoral voice, in admonition and reproof, in encouragement and consolation, is never still. And every yearling in the flock is made to feel, in constant acts and offices of love, the beatings of the pastoral heart. We have set up the Cross before us, as the magnet of our souls. We bend before the Holy One, Who died upon it, to beseech Him, that He will draw us, by it, to Himself. It is our constant 'heart's desire and prayer to God'—and He has promised both to hear and answer it—that 'our sons may grow up as the young plants, and that our daughters may be as the polished corners of the temple;' and, that, serving Him 'without fear, in holiness and righteousness, before Him, all the days of our life,' we may be 'a people prepared for the Lord.' "

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"DEAR SAMMY.—\* \* \* \* The alternative which has been made in America and Scotland, has nothing to do with our kingdom. I believe I shall not separate from Church of England, till my soul separates from my body. \* \* \* \* John Wesley."

## SELECTIONS.

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ON SCHISM.[From the *Evergreen*.]

“ ‘Then you believe,’ I said, ‘that Presbyterians, for instance, are in a state of schism? Now, Duncan, answer me this question directly.’ ‘I do most assuredly believe so,’ answered he—though in a manner that plainly showed that it was no excess of spiritual pride that dictated the reply—‘and as I pray, every time I use our Litany, to be delivered ‘from all false doctrine, heresy and *schism*,’ how could I, consistently with my prayers and my belief, leave the regular services of the Church and go to a Presbyterian place of worship? Do you not see how justly I might then be accused of inconsistency?’

“ ‘I made no reply, and he continued—‘But I wish you to understand me on this point. I do not mean to say that the divers sects are all wilfully living in schism, for they may never have been instructed in the principles on which the Church of Christ is organized, and their error is then the fault of their early education and prepossessions. With myself this would not now be the case. If I should run into schism, I should do it knowingly.’

“ ‘Well, Duncan, I must say that it seems very strange to me to hear you talking in this strain. I can hardly realize that you are the same Duncan Bruce, so generous and liberal-minded, that I knew in my college days.’

“ ‘I am not wholly the same Duncan Bruce that I was then,’ he answered, ‘for my opinions have undergone a pretty thorough change since those days. But I do not like to hear you lay so much stress upon ‘liberality’ and being ‘liberal-minded,’ as if our great duty in life were to act in such a manner as to gain us the reputation from the world of being men of liberal views. Now it may be called ‘liberal’ and ‘charitable’ to explain away the word of God, and try to think that one form of religion is as good as another, when God himself expressly teaches us that this is not the case. It may be called very ‘liberal’ to say that separation from the Church (that is, schism) is no sin, when the word of God plainly declares it to be sinful. Whatever the world may call it, I dare not term it charitable to remove the landmarks which God has fixed. Again I state that the question is not as to what is liberal or illiberal, but what is true or false. ‘It is,’ as some writer observes, ‘a mere question of fact. Christ and his Apostles established and organized a Church; and expressly declared that schism or separation from this Church was a grievous sin. If we believe that there is a Church at all, we cannot help being illiberal, as it is called, to some; because wheresoever we believe the line to be drawn, we must, by the very force of the terms, suppose that those who do not come within the line are beyond it—those who do not belong to the Church are without it. It is our plain duty to ascertain what the Church of Christ really is, and to adhere to it and openly to avow our adherence to it. We should cast to the winds all idle notions about liberality and illiberality in religion and pray God to deliver us from so mean a principle as the fear of being thought illiberal.’ While we should always exercise charity towards those who



we believe to be ignorantly in error, the rule of charity does not require that we should be reluctant about condemning the error itself.'

"I am sorry to be obliged to confess that I did not receive the teachings of Duncan with the meek and gentle spirit in which they were given. The truth was that I began to wax somewhat warm, and not having suitable arguments at hand with which to refute his positions, I, like an offended child, resorted to another species of arms, often employed in controversial warfare by the party who finds himself likely to come off 'second best,' viz., opprobrious epithets. I spoke contemptuously of the arrogant claims of Episcopalians to be the true Church, of their unscriptural notions of three orders in the ministry, of their Popish Prayer-Book, their cold and spiritless form of worship, and the merely moral conduct required by their professors. Duncan bore all this with patience; and when I had finished my vituperative harangue, he took some pains to convince me that all these charges were without foundation; but I was not in the best state to be reasoned with, and as he soon perceived this, he dropped the subject.

I did not very much enjoy the remainder of Duncan's visit. I felt that I had degraded myself by getting angry before him in a discussion which I had begun; and I cannot say that I was sorry when the time came for his departure. As he bade me good bye he said, 'I hope you will think of what I have said in our conversation of Sunday, and take some pains to examine into the truth or falsity of the positions I advanced, always with prayer to be led into the way of all truth. If you think I can be of any service at any time, in removing any doubts which may occur to your mind, feel free to write to me without reserve.'

"For some days, yea, weeks after his departure, I would find myself at times wondering how Duncan could be unwilling, nay, deem it wrong, to go with me to Presbyterian meeting; I would find myself recalling some of his remarks and arguments, till, after a time, I could think of the subject without becoming vexed; and then I began to say to myself, 'what if these things are so?' At length I determined (not however without a long struggle with pride) to write to him, and ask him the grounds of certain of his opinions. He replied in a long letter, in which he gave a summary of the arguments, from Scripture and history, as to what constituted the Church of Christ, its ministers, and the validity of its sacraments. He described the Church as being 'the pillar and ground of the truth;' showed from Scripture the importance of the doctrine of the Unity of the Church; and then closed with these words:

"'I have, in a very brief manner, given you some of the reasons why I am a Churchman. But I can not do the subject justice in a single letter, nor even in several letters. I therefore send you two books for your perusal—'Chapman's Sermons,' and 'Kip's Double Witness of the Church.' The latter has been recently published, and must do good wherever it is read. Now, my dear friend, read these books carefully and prayerfully. Disarm yourself as much as possible of early prejudices, and be earnest in seeking for the truth—for the faith once delivered to the saints.'

"I need not describe the long struggle I had between my long-cherished opinions and prepossessions, and the force of testimony in favor of Episcopacy and other Church principles. But at length I yielded to the power of truth; and for nearly four years I have rejoiced in being a Churchman. To my dying day I shall have cause to be thankful for the consistency of the course of my friend, Duncan Bruce, in refusing to accompany me to Presbyterian meeting. H. D.

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[*From the Christian Witness.*

#### BOWING IN THE CREED.

It is a custom, with many of the ministers and members of our Church, to bow, in the Creed, at the name of Jesus Christ, our adorable Redeemer. This is a very ancient custom, and obtained, we believe, very generally in the Church, after the Arian heresy began to cast its withering blight, over the fair heritage of the Lord. It is a gesture, which very happily expresses a belief in the divinity of Christ. It is sometimes objected, that such an act of reverence, at the name of Jesus, is an exalting of the Son, above even the Father. This objection is more plausible than sound. In respect to a belief in God, the Father, there is no doubt and no diversity among Christians, none but a rank atheist will dissent from us upon this point. The belief of the personality and divinity of the Holy Ghost is assented to, by all, who believe in the divinity of Christ,—that He was God of God; hence, on the divinity of the Son and Saviour, rests the doctrine of the Trinity, which is the corner-stone of the whole gospel system of salvation. To bow, then, at the name of Jesus, is not to exalt that name above the Father, or above the Holy Ghost, but it is a significant expression of our belief in the cardinal doctrine of the "Holy, Blessed and Glorious Trinity; three Persons and one God." In our branch of the Church, this custom of doing "due and lowly reverence" at the name of Christ, is not enjoined by either canon or rubric; consequently, it is left entirely at our option, to do this act of homage or not. In this matter each individual is to do his pleasure, and no man has a right to censure him either for neglecting or for complying with this custom. The Church of England, on the other hand, in her XVIIIth Canon, enjoins that—

"When in the time of divine service, the Lord Jesus shall be mentioned, due and lowly reverence shall be done by all persons present, as it hath been accustomed."

On this subject, the judicious Hooker has the following remarks:

"Now, because the Gospels which are weekly read, do all historically declare something which our Lord Jesus Christ Himself either spake, did, or suffered, in His own person, it hath been the custom of Christian men then especially, in token of the greater reverence, to stand, to utter certain words of acclamation, and at the name of Jesus to bow. Which harmless ceremonies, as there is no man constrained to use; so we know no reason wherefore any man should yet imagine it an insufferable evil. It sheweth a reverend regard to the Son of God



above other messengers; although speaking as from God also. And against infidels, Jews, Arians, who derogate from the honor of Jesus Christ, such ceremonies are most profitable. As for any erroneous "estimation," advancing the Son "above the Father and the Holy Ghost," seeing that the truth of his equality with them is a mystery so hard for the wits of mortal men to rise unto, of all heresies that which may give Him superiority above them is least to be feared."

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THE CHURCH.

A word about the inconsistency of Dissenters, as shown in their attacks upon the Church. The fable of the man who blew hot and cold out of the same mouth is more than verified in these days. I suppose your readers are familiar with the celebrated exploits in this line of the aforesaid Dr. Miller. But they will bear repeating, especially as our opponents have very short memories. In relation to the shorter Epistles of Ignatius, Dr. Miller thus "blows hot and cold," as the emergency required:

DR. MILLER AGAINST EPISCOPACY.

"That even the *shorter* Epistles of Ignatius are *unworthy of confidence* as the genuine works of the Father whose name they bear, is the opinion of many of the ablest and best judges in the Protestant world."

DR. MILLER AGAINST  
"UNITARIANISM."

"The great body of learned men, consider the *smaller* Epistles of Ignatius as, in the main, the *real* works of the writer whose name they bear."

Turning a tolerably sharp corner, that, Mr. Editor! But hear this modern champion of Presbyterianism, once more:

DR. MILLER ON "RULING  
ELDERS."

"*Intelligent* readers are no doubt aware, that the genuineness of the Epistles of Ignatius has been called in question by a great majority of Protestant divines, and is not only really but deeply questioned."

DR. MILLER ON "UNITARIANISM,"  
AGAIN.

"I do not admit that the most learned and able of the critics reject as spurious the seven shorter Epistles of this Father!"

There must be a little irony in that word "intelligent" in the first extract! But the Dr. well knew for whom he was writing, and had he turned a dozen somersets beside, it would not have injured his reputation or authority with them, one whit!—*Calendar*.

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*From the Utica Gospel Messenger.*

LETTER FROM A CHRISTIAN SOLDIER.

1848.

"Rev. and Dear Sir:—A long period has elapsed since I have troubled you with a letter, and alas, how various has been this tract of time! What scenes have I witnessed, and am yet the spared monu

ment of God's grace : while thousands have fallen on my right hand, and ten thousands on my left ; the fell destroyer has passed me by, and now I am permitted a space, after escaping so many dangers, to become better prepared to meet my God.

But a short time ago I was associated with companions in arms, filled with all the buoyant hope of *long* life, and burning with a spirit of noble ambition, embarked with me for a foreign land to avenge a country's wrong. Many of them, younger than myself and of better constitution, bade fair to outlive me many years. But how inscrutable are the ways of Providence ! I have seen them fall pierced with wounds by my side, yet I was unharmed ! I followed them in sadness to the cold grave, and heard the last sentence pronounced, 'dust to dust !' As their turn comes before mine at that bar where we are to give a strict account of every deed done in the body ; oh, may I have grace given me to improve this mercy of God.

'Arm me with jealous care,  
As in Thy sight to live,  
And O, Thy servant Lord prepare  
A strict account to give.'

Our kind correspondent continues,—“Once before, my dear Sir, I had reason to thank you for *the Gospel Messenger*. It proved indeed a messenger of peace to me *then* amidst the swamps and wilds of Florida ; but little did I then dream that it would find its way to the *benighted* land of Mexico ; yet here, although we were cut off for six long months, one of the few papers that reached us was the Gospel Messenger. Few were the comforts that we had in that land of 'strange tongue,' and more than thrice welcome the face of this old friend. Its *sound* doctrine and encouraging voice pointing the *way* and administering comfort amid the gloom.”

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DAILY SERVICE.

[From the Calendar.]

We take the following from the Sixth Pastoral Letter to the Members of the Congregation of St. Paul's Church, Syracuse, by their indefatigable Rector, the Rev. Dr. Gregory. It speaks the sentiments, we believe, of a large and growing number of our Clergy and people. We hail it as one of the many signs of the dawning of a better day—a day when men will recognize, and live up to, their Church duties and Church privileges.

“The public worship has been attended more frequently during the past year than any former year. For this I am thankful, and hope it is a token of better things to come. And yet I cannot deny that I have continual heaviness of heart, because of the want among Christians of a truer appreciation of the duty and privilege of public social worship. Many who ought to be foremost in promoting it, not only neglect to do so, but disparage and hinder it. One cannot but be amazed at such folly in any who call themselves Christians.

“Since the worship of Almighty God is the most important ordinance of religion, and the most effectual means of religious improvement, it should be regarded as one of the surest proofs of growth in Chris-



tian piety, that a congregation values more and more the opportunity of frequent worship in the Church. Nothing can be better adapted to our spiritual wants than the Daily Service, as prescribed in our Book of Common Prayer. Its faithful use has never been without a blessing to a Church. Without it, the Sunday services lose half their effect. Without it, the advantages of a connected reading of the Holy Scriptures as prescribed in the Church Calendar is lost. Without it, the observance of the Holy Days and Seasons of the Christian year, is to most persons wearisome and unintelligible. Without it, we hardly realize 'The Communion of the Saints.' Without it, six days of the seven are dedicated to the world, at a time when devotion to the world is the greatest snare to Christians. Our only hope of resistance, is in the 'Strength' which is promised to them that 'wait upon the Lord.'

"If it be asked why, in a city of 15,000 people, there is not one church open for Daily worship, I am ashamed to give the reasons. With some it is *sloth*; they cannot rise and go forth at the early hour of Morning prayer. With some it is *avarice*; they grudge the expense. With some, it is *covetousness*; they cannot spare the time from worldly occupations. With some, it is *shame*; they cannot bear the reproach of being among the 'two or three' who are gathered together in the name of Christ. With some it is *indifference*; they care for none of these things. But all these obstacles have in some parishes, been overcome; and I trust will soon be here. There are among us devout souls who long for the Daily worship of God in His Sanctuary. Let them cherish the desire. He from whom it came will grant it in His time."

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## POETRY.

### THE CHURCH.

BY THE REV. B. D. WINSLOW.

Mother! I am sometimes told  
 By the wanderers in the dark,  
 Fleeing from thine ancient fold,  
 I must seek some newer ark.  
 Thou art worn, they say, with years,  
 Quenched the lustre of thine eye,  
 Whence no blessed beam appears  
 Bright with radiance from on high.

Mother! then I humbly say  
 To the blinded sons of strife,  
 Whither shall I go away?  
 She hath precious words of life:  
 She hath watched with tender care,  
 Led me through life's thorny ways,  
 Taught me many a hallowed prayer,  
 Many a fervent hymn of praise.



Weeping by the blood stained Cross,  
 She hath whisper'd by my side,  
 Son! count every thing but dross,  
 So thou win the Lamb who died!  
 She will guide me o'er the wave,  
 Pointing to the rich reward;  
 Then at last beyond the grave,  
 Give me, faithful, to her Lord.

Mother! can I ever turn  
 From thy home, thy peaceful ark,  
 Where the lights celestial burn,  
 When all else beside is dark?  
 Rather, those who turn away  
 Let me seek with love to win,  
 Till Christ's scattered sheep astray  
 To thy fold are gather'd in.

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#### THE LENTEN FAST.

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O leave the halls of pleasure,  
 Of revelry and mirth,  
 And come with prayer and sadness,  
 Ye careless ones of earth.

O bow before the altar,  
 And let your prayers arise  
 From contrite hearts and humble,  
 As incense to the skies.

The joys of earth are fleeting,  
 And soon will pass away,  
 Then win the hope of heaven,  
 That never will decay.

The Church, our Mother, calls you,  
 And will ye turn away?  
 In humble true devotion,  
 She bids you kneel and pray.

List! 'tis the organ pealing,  
 In low and solemn strain  
 The sacred tones are stealing,  
 And must they breathe in vain?

They speak to you of heaven,  
 For melody on earth  
 Is but the echoed music  
 Of tones of heavenly birth.

Hail, sacred Fast! that brings us  
 Nearer the mercy seat,  
 For while we mourn in sadness  
 We kneel at Jesus' feet.

O those that mourn are blessed,  
 For He will wipe away  
 The tears that sin has caused us—  
 Then, wanderer, kneel and pray.

*Utica G. Messenger.*

## RELIGIOUS INTELLIGENCE.

*Monthly Missionary Lecture.*—That for March was by the Rector of St. Michael's at St. Stephen's Chapel. It will in future be delivered at St. Philip's Church, on the first Thursday in the month after "Evening prayer," that being the time appointed by our late venerated Bishop, in February 1834, who also prepared the excellent prayer for Missions which is invariably used. It is believed this letter has been useful, as by adding something to the Missionary fund, so especially by keeping alive the sense of obligation to sustain Missions, and reminding our people that this good work long since commenced ought to be persevered in, and with more and more zeal. We bespeak for this lecture the preaching of the Clergy; the attendance of the Laity and the contributions of all, and their prayers that "God even our own God would give it his blessing."

*Copy of a Letter, to the Standing Committee of the Diocese of Florida.*—Gentlemen—The resolution of your respected body inviting me to extend "Episcopal visitations to such parts of Florida, and at such times as may be convenient and agreeable to me," accompanied with a kind letter from your worthy President, has been received, and for this expression of your confidence, my thanks are due and now cordially tendered. My duties in the Diocese of South-Carolina claim so much time, and increasingly so, that I feel sure, I could give to the Diocese of Florida very insufficient assistance. But a more than ordinary interest in the welfare of your Diocese makes me unwilling to decline the attempt to try to do what I can. I *might* visit, though not often, the Churches in East Florida, and two or three of those in Middle Florida; but I cannot at present definitely name the time.

I remain, with much respect, yours in the Church.

C. E. GADSDEN,

*Bishop of the Diocese of South-Carolina.*

*Missions of the Church.*—*Domestic* (that is in the United States.)—*Georgia, Atlanta.* "It is a growing town; numbering now some fifteen hundred inhabitants, (estimated,) though settled but little more than three years. It is the junction of three important railroads, and, of course, a great thoroughfare for a large portion of the south-western travel. In view of its probable future importance, it was deemed advisable to make it a station, that the Church might affect a lodgment, to be built upon hereafter. This may be slow, but we trust that it will be sure. In April last a congregation was organized, under the style of 'St. Philip's Church, Atlanta,' and received into union with our Convention, in May. Measures were taken to build a Church." . . . . . *Marietta* "At the commencement of our services here, there were but eight persons in the place, or its vicinity, who were accustomed to our Church; and much the larger portion of those now composing our congregation were brought up in a different way. Our



usual congregation varies from fifty to eighty—sometimes much larger. Our Sunday School, too, has done much good. When we commenced it, we found not one of the pupils who knew the Ten Commandments or Creed, and very few who knew the Lord's Prayer. From first to last, some 150 to 200 have attended, most of whom committed to memory the above articles, and a number the entire Catechism; and all the larger ones have gone successfully through the Collects, Epistles and Gospels, and one of the Lessons; and are still pursuing this course through the Lessons. Three of its teachers and three of its pupils have been confirmed; one teacher and one adult pupil have been baptized. To all this is to be added, the constant use of our excellent library, consisting of the entire catalogue of our S. School Union, as published three years ago.".....*Talboton*. "To build a Church in about three weeks I succeeded in securing more than \$1,800 in one form and another. More than \$1,000 was pledged by the truly Christian people of my native place, Beaufort, S. C., and the neighborhood, including St. Helena, Hilton Head, and Bluffton."

*Florida, Key West*. "Here are collected two or three thousand inhabitants, from eight or ten different nations of the globe, shut out from the world, on the outskirts of our native land, entirely dependent at this moment upon the charity of their fellow-men for the services of the Church. Here the vessels of every maritime nation on the globe resort when any disaster overtakes them for more than a hundred miles to the westward or northward in the Gulf of Mexico. When on shore, the passengers or seamen are without the ordinary amusements of cities; and it is a singular fact, that there is not a more church-going people in the United States than the inhabitants of this island. Thus it is, the Gospel may here be preached to many nations, and that, too, under the most favourable circumstances, when they come bowed down by misfortunes or overwhelmed by calamities.".....*Jefferson County*. "At the chapel, the congregation is mostly made up of servants. To the praise of their owners, I may state, that they have not only set apart this building for religious purposes, but that on each Lord's day the servants are carefully instructed. I found them familiar with the Church service, and capable of singing and chaunting as well as most of our country congregations. I have preached to them generally by candlelight, when they appeared serious and attentive. I have visited Monticello twice; on each occasion I said prayers and preached. The attendance was small."

*Alabama, Selma*. "The entire debt, amounting to \$2,400, when I took charge of the parish, will be cancelled on the 1st of December. In a month the Church building will be entirely finished, and when finished, will be the neatest *Village* Church in the State. We have an organ of excellent tone, and the best bell in the Village. The Church will be handsomely enclosed, and tastefully furnished. I take this occasion to resign as Missionary of this Station; my resignation to take effect on the 1st of January or 1st of April, as the Board may think proper. I do not mean that I intend to resign the Parish, but to give up the Missionary stipend, and recommend after the period above designated, that this Parish cease to be a Missionary Station."

*Mississippi, Kirkwood.* "The Rev. Mr. Downing, (deacon,) late of South-Carolina, has become their resident minister, where, according report, he is doing much good. It is understood that a Parish will be to organized in Kirkwood, and a Church erected during the present year."

*Missions to the Jews.* "There is no doubt that many more would embrace Christianity were it not for the great difficulty which proselytes experience in procuring employment; many would follow their convictions if they knew how to maintain themselves as Christians. A Christian who wishes to live consistently, finds in the reproach and enmity of the world, enough to contend with; but then he has the fellowship of the saints to comfort him. But the Jew, on confessing his belief in Jesus of Nazareth, is not only despised and persecuted by his brethren after the flesh, and hated by the world, but finds it difficult to gain the confidence of those who profess a love for all the followers of Christ."

*Missions to the West.* "Western Churchmen do more for the support of religion, in proportion to their means, than do most of those to whom they sometimes look for aid. He knows a small congregation, numbering not less than forty communicants, who have now supported their minister three years without missionary aid,—one gentleman contributing for this purpose one hundred dollars a year, another eighty, and several others thirty, and they not wealthy men, but living on very moderate incomes. The same congregation are also engaged in the erection of a Church, towards which, some of the gentlemen referred to, have contributed from five to six hundred dollars, and all to the extent of their ability." . . . . . "Pray, my dear brother, urge it upon some of our young men (deacons, if presbyters cannot be had) to come out and help us. It is in vain to hope that we shall ever see self-supporting parishes spring up around us, until we can find self-denying men willing to endure hardships, like good soldiers in Jesus Christ, in laying the sure foundation."

*Missions in foreign parts.—Africa.* "The number of scholars here has been thus increased to sixty-five. Mr. Gibson is assisted by native monitors in his large charge; but we are sadly in need of some missionary to give his attention to this department exclusively. May the Lord send help speedily, for with the pastoral care of the Mission upon me, besides the duties of my own station, (enough of themselves for four,) the sight of so much left undone, and of so much imperfectly done, together with the labor of what actually is done, will, I fear, be more than one can long bear." . . . . . "While the prospect of a native ministry appears to be remote, we beg leave respectfully to suggest, that the attainment of our great desideratum, a ministry inured to the climate, is not so; and in our opinion, it is to the colony at Cape Palmas that we are to look for the chief means of attaining our end." . . . . . "It is true, the character of the colonists is not equal to that of those from whom they have received the blessings which they enjoy; for how should it be? but at the most moderate estimate it is a generation in advance of that of the Heathen; and if this be so, then we should include *a priori*, that such instruments as we need, could be raised up just so much earlier from amongst the former than the



latter."....."We will not conceal, that for a moment our hearts grew faint, and our hands hung down, when, with the immediate prospect of losing another of our already reduced number, our beloved brother, Rev. Mr. Hening—on the arrival of the Madonna, instead of welcoming four additional missionaries, as you had led us to hope we might, not *one* came to our relief, and no tidings that any were ready to do so. But 'the eternal God is our refuge, and underneath, us are the everlasting arms.' 'Though perplexed, we are not in despair,' and still trust that in answer to our earnest prayer and God's blessing, on "the serious effort" you are making for our relief, more laborers will be speedily sent forth by the Lord of the harvest into His vineyard;" or should this our hope be disappointed, and we be counted worthy (blessed end!) to sink down alone into our graves, God will raise up of the very stones instruments to carry on the work which his own hands have begun."....."The thunder still rolled over our heads, and our only light was from the lightning's glare—while all eyes were strained to catch a glimpse of some point to enable us to steer our frail boat. In the midst of all this danger, my little boy looked up and said—'Father, do you think mother would be frightened if she knew where we are?' I answered yes, I thought she would. 'But we are not afraid, are we? God is taking good care of us, isn't he, father?' And so we found it. God *was* better than all our fears;—we were taken good care of, and carried in safety through the dangerous breakers of the Fishtown reef. We arrived at our house about 9 o'clock, after being five hours on the ocean.".....  
 "Resolved, That the Secretary be instructed to publish extracts from the letter of the Rev. Mr. Payne, on the subject of the Support of Beneficiaries in the Mission Schools in Western Africa; and to recommend to the patrons of such Beneficiaries to continue their support of the schools, without the designation of particular names."

*China—Church of England Missions.* "Every thing here connected with missionary labour wears at present a most favorable aspect. Never before have so many been brought under the sound of the Gospel in this city, and never before has the religion of "the foreigners" been so much called into notice. The London Society's Missionaries have built a chapel in THE CITY capable of holding a very large congregation. Bishop Boone has also procured a place capable of holding about 300, in which he commenced preaching a few Sundays ago. There is Service at the Chapel of the London Missionary Society thrice during the week; and on Lord's-day evenings large congregations are addressed in the hall of the new Hospital."....."My little lodge is now crowded to excess every Lord's day: the people crowd in, until actually there is not even standing room. Romanists frequently come to hear me preach. A very respectable woman came the Sunday before last, and after Service I invited her and some others up stairs to see Mrs. M'Clatchie, when we had some interesting conversation together. On last Sunday she came again, and brought a friend with her to attend my Service. They both seemed interested."....."I know the Chinese too well now to be very sanguine of the result. It is wonderful how deeply the feelings of love and adoration of Confucius are implanted in their hearts. The doctrine of intrinsic

righteousness, which he taught, is a sad obstacle to the reception of the Gospel. I have had many conversations on the subject with my teacher, who now confesses that he thinks it untenable; but still there is an evident reluctance exhibited to confess that Confucius taught any erroneous doctrine."....."I have now finished the Morning Service and the Collects in the Shanghai dialect. My teacher is very much pleased with the Morning Service, which I completed yesterday, and says that there is not a single expression in it which the Chinese cannot understand. The Rev. C. Gutzlaff's translation of our Liturgy is excellent: nothing can possibly be better. I have taken it as the ground-work of my Shanghai version."....."It is with peculiar satisfaction that we are at length able to state that three graduates of the Universities, in full orders, have during the present month embarked for Shanghai, to strengthen the China Mission."

The monthly report of receipts is, for Domestic Missions \$1,850; from South-Carolina, \$233; for Foreign, \$7,134; from South-Carolina, \$468.

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*Protestant Episcopal Tract Society, N. Y.*—From the 38th annual report of this efficient Society, we make these valuable extracts: "Among other points, our attention has been drawn, of late, to an evil, fruitful in disastrous consequences to the Church and individual piety, and against which we fear parents and teachers are not sufficiently on their guard: we refer to the frequency with which irreligious marriages are contracted by the members of the Church. How can it be hoped that God will bless the union of those whom he has forbid to be united? 'Be ye not unequally yoked with unbelievers.'" The subject is here noticed in the hope that some one, competent to the task, may be led to prepare a tract suitable to the emergency."....."In the report of 1845, mention was made of the remittance of \$100 to Bishop Southgate for the publication in Armenian of a Sermon of Bishop Seabury's, on the Unity of the Church, which had been adopted by this Society as a tract. The notices that have been received of the avidity with which this tract is sought for, the good it is doing, and of the high approbation it has met with among eastern ecclesiastics, are truly gratifying. Thus, through the medium of this Society, does this Catholic-minded Bishop, who first brought to this western Church from the east the crown of Episcopacy, now, though dead, extend the hand of unity from the west back again to the early east."....."the age demands definite, minnte, and unreserved instruction—it demands that the Church should be clearly set forth, as one, visible, and corporate—as divine, primitive, and apostolic; not hid in fictions, but enunciated in plain propositions, so that he who runs may read. A still further consideration which points out the propriety of this course, arises from the condition of the sects around us: it is impossible for any to close their eyes to the fact that they are gradually but irretrievably losing their religious influence over men's minds, and are being merged into, or supplanted by, societies for social or political regeneration. Nothing but the clearest conviction that the Church has somewhat to offer beyond that which they have rejected in the sects, can save men so situated from utter infidelity. But, besides these, among them also



exists a very large class—the unhappy fruit of the rejection of ‘baptismal regeneration’—believers in revelation, but not, to use an expression of their own, “professors of religion;” and yet among these (whose numbers are tens of thousands) are very many earnest and serious minds, whose deficiency of knowledge alone prevents them from seeking the fellowship of Christ’s Church. Now, to those who are in earnest, the fewest and plainest words are the best; and, in point of fact, well-defined statement, firm belief, and decided action, will ever be found closely united.” Among its later publications are a Swedish Tract for the far west, and an Armenian one for the distant east!

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*Thirty-Sixth Annual Report of the Trustees of the Society of the Protestant Episcopal Church for the Advancement of Christianity in Pennsylvania.*—The present number of Missionaries is twenty-six. We regret, however, to learn from the Report, that it is very doubtful whether the Society can continue this number, promising as are their labors, and greatly as they are needed, in consequence of the depressed state of its finances. The Treasury is overdrawn two hundred and twenty-five dollars and eighty-four cents. We fear it is in Pennsylvania as in New York, where there is a certain class of Churchmen who will give nothing, or next to nothing, to the Missions of the Diocese, because they cannot have the exclusive control of them. It is not enough that the Mission are conducted upon a fair and impartial basis—that no favoritism is allowed—that no man is proscribed or neglected, because he is not of the same school of theology with the governing body. All avails naught so long as they or their party-representatives are not in office. While this is the case, they will give nothing—or a miserable pittance, just enough to save them from violating the letter of the Canon—even although the Missionaries go without their stipend, Churches are shut up, and souls lost.—*Churchman.*

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*Increase of the Church.*—In 1835—No. of Dioceses, 19; Clergy, 763; Communicants, 36,416. In 1847—No. of Dioceses, 28; Clergy, 1,404; Communicants, reported from 27 Dioceses, 67,550. In 1844 the whole number of Communicants reported to General Convention was 72,099 from 26 Dioceses—the additions during the 3 years previous having been greater than are reported for the 3 years last past, if the Reports have been correctly made. Without knowing where the defective Reports are to be calculated, we believe they would show a larger increase, corresponding with the large increase of Clergy and Dioceses. The number of the former has been nearly doubled within the last 12 years. We take this from Tabular Statements in the Appendix to the Journal of General Convention, which are probably, as correct as such data usually are.—*Church Times.*

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*Bishop of Exeter.*—To this eminent prelate we always listen with pleasure, and never fail to be instructed or incited by his words of truth and soberness and eloquence. “At a late confirmation in the Torquay district, Diocese of Exeter, the Bishop nobly asserted the

Catholic doctrine of 'Baptismal Regeneration.' In his address before Confirmation, the Bishop is understood to have called the attention of the young persons to certain Tracts circulated profusely in Torquay and its neighborhood, which denied the doctrine of Baptismal Regeneration. After expressing his hope that such Tracts had escaped the notice of the candidates, his Lordship proceeded very severely to censure the parties (unnamed) who had been instrumental in disseminating them; and he condemned their teaching as utterly opposed to the doctrine of the English Church. 'If however,' his Lordship, we are informed proceeded 'any of you have been unhappily misled by these means, or if any of you have been so unfortunate as to have been instructed by your pastors to disbelieve this doctrine—nay, if any of you have the least doubt as to the completeness of the gift bestowed in Baptism—or that it places you in any other state than that of actual salvation—I intreat and beseech you if any such there be, at once, rather to leave the Church than to receive the holy ordinance of Confirmation under such circumstances. Though to take this honest course may cause you pain, it will reflect shame only on those who have mistaught you.'—*Eng. Ch.*

*St. John's Church, Portsmouth, New-Hampshire.*—This Church having been recently repaired at considerable expense, and fitted up very tastefully, was consecrated by the Rt. Rev. Bp. Chase, on Wednesday, the 16th inst. It has been built more than an hundred years, and has never before been formally consecrated to the worship of God.

#### OBITUARY NOTICES.

Departed this life on the 29th March, in the 60th year of his age, CHRISTOPHER GADSDEN MORRIS. Retired in his disposition and habits, unassuming in his deportment, respected by the many who knew him, esteemed by the few who had his intimacy, and recognized as one who had "loved, honored and succoured his father and mother," was true to all the social relations, and just in all his dealings, he passed to the grave, having made profession of the faith of the Church, and with humble prayer on his lips, and we doubt not in his heart.

"Vain earth with all thy toils, depart!  
 "Thou hast no portion for the heart;  
 "Thou didst us rear; and for that boon,  
 "We may not quite forget thee soon.  
 "But ah! our home-sick spirits pine  
 "For fairer, happier scenes than thine."

DIED, on the 31st ult., Mrs. ANN ROUX, an aged and respected member of St. Philip's Church. She sought and valued on the bed of death the "holy Communion" of her Lord and Saviour Jesus Christ, and the teachings and prayers of His ministers.

DIED, in Winnsboro', on the 5th of March, SARAH ELIZABETH, aged 4 years, 3 months, and 20 days. Also, on the 7th of March, HARRIET RACHEL, aged 4 years, 3 months, and 22 days, twin children of the Rev. JOSIAH and JULIA OBEAR.

"Of such is the Kingdom of God."



## ACKNOWLEDGMENTS.

The following amounts have been received for Domestic Missions, during the month of March.

From Monthly Missionary Lecture for March, domestic general,	-	-	\$15 31
" Prince George Winyaw, domestic general,	-	-	10 00
" Ladies Working Society, Edisto Island, for Bishop Freeman's Mission,	-	-	20 00
" St. Michael's Church, domestic general,	-	-	74 77
" " " Western Missions,	-	-	15 00
" " " Nashotah,	-	-	21 79
" " " Bishop Freeman's School,	-	-	2 50
			<hr/>
			\$159 37

J. K. SASS,

*Receiving Agent, Diocese of S. C.*

## CHURCH ORPHAN HOME.

For the above object, the subscriber acknowledges the receipt of the following additional sums; viz: from Rev. J. R. F. \$3; Mrs. A. M. L. \$10; Rev. W. D. \$20; a friend unknown per Mrs. W. 50 cts.; Mrs. H. W. 25 cts.; and C. O. H. Society, \$10.

It is "the day of *small things*" with us; but let no one, on that account *despise* our object, or presume to say *it will never succeed*. The Father of "these little ones" in whose behalf our humble efforts are being made, is *He* unto whom "the silver and the gold belong" and "in whose hands are the hearts of all men to turn them whithersoever He will. In *His own good time*, those hearts that love Him shall be turned towards our object, and then all "the silver and the gold" that is needed for its establishment shall come in speedily. "The establishment of an Orphan Home," says one of our kind contributors, "for the Lambs of Christ's fold who may be left destitute in the world, and for whose temporal and spiritual welfare His Church is responsible, is an object which I cannot but regard with the deepest interest. Few, I believe, have as yet responded to your call in relation to this matter; but the time, I trust, will come, when Episcopalians will awake to a sense of their duty, and will carry on the work which has been commenced in humble faith."

THOMAS C. DUPONT,

*Minister of St. Stephen's Chapel.*

The undersigned gratefully acknowledges the following receipts of money for the general purposes of this Mission—viz: *twelve dollars* from *Trinity Church, Columbia*, and *eighteen dollars* from *St. Michael's Church, Charleston*—both through the hands of J. K. Sass, Esq.

JAMES LOYD BRECK,

*Agent for the Nashotah Mission.*

Nashotah Lakes, Wisconsin, 22d Feb. 1848.

## CALENDAR FOR APRIL, 1848.

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|----------------------------------|---------------------------------------|
| 2. <i>Fourth Sunday in Lent.</i> | 21. Good Friday.                      |
| 9. <i>Fifth Sunday in Lent.</i>  | 23. Easter Day.                       |
| 16. <i>Sunday before Easter.</i> | 24. Monday in Easter Week.            |
| 17. Monday before Easter:        | 25. Tuesday in Easter Week—St. Mark,  |
| 18. Tuesday before Easter.       | Evangelist.                           |
| 19. Wednesday before Easter.     | 30. <i>First Sunday after Easter.</i> |
| 20. Thursday before Easter.      |                                       |

## Sunday School Depository.

Constantly for sale, books of instruction, for Catechetical Classes, Sunday Schools, and Families.

Library Books, and Books for Presents, published by the General Protestant Episcopal Sunday School Union.

The Cheap Library, One Hundred volumes half muslin, at Ten Dollars.

Approved Books of other Publishers, for Sunday School Libraries and Families.

For sale by

A. E. MILLER.

## JUST RECEIVED FROM STANFORD & SWORDS.

Happiness of the Blessed, considered as to the particulars of their state, &c., by Richard Mant, D. D., Lord Bishop of Down and Connor.

Mercy to Babes, a Plea for the Christian Baptism of Infants, &c., by Wm. Adams, S. T. P. Presbyter of the P. E. Church in the Diocese of Wisconsin.

The Vast Army, an Allegory, by Rev. Edward Monro, Protestant Curate of Harrowweald, England.

The Churchman's Reasons for his Faith and Practice, with an Appendix on the Doctrine of Development, by Rev. N. S. Richardson, A.M.

The History of the Church of England to the Revolution in 1688, by Thomas Vowler Short, D. D., Bishop of Sodor and Man.

Berrian on the Communion.

New Edition of the Clergyman's Companion.

Kipp's Lenten Fast.

—ALSO:—

An Assortment of Prayer-Books, from the largest to the smallest sizes; Cheap Bibles and Testaments.

And an assortment of Tracts, in parcels suitable for distribution.

For sale by

A. E. MILLER.

## SCHOOL FOR THE DIOCESE OF SOUTH-CAROLINA.

This School is under the charge of the Rev. P. TELLER BABBIT, at that very eligible and healthy situation, known as the Parsonage of St. Philip's, Wentworth, corner of Glebe street. A large front yard is attached to the building, and used as a play ground.

This School combines with the opportunities of acquiring a thorough English and Classical Education, the advantages of a full course of religious instruction; and a kind and paternal though firm discipline.

It has now been nearly two years under the present Principal (who is aided by two assistants) and the Committee think it can be confidently recommended to the continued patronage of the public; as preparing pupils thoroughly for entering College, or for mercantile business.

The Principal is also prepared to receive a few additional boarders into his family.

Committee.

RT. REV BISHOP GADSDEN,  
REV. PAUL T. GERVAIS,  
REV. C. HANCKEL, D. D.

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